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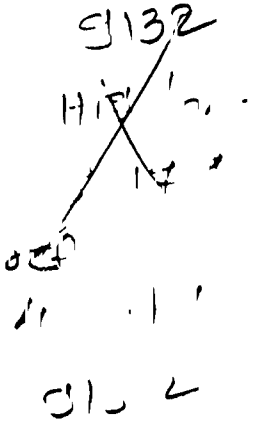

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ON THE ROSETTA STONE.

BY

GODFREY HIGGINS.

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I beg to submit to my readers the following observations upon the far famed discoveries, as they are called, of Messrs. Young and Champollion.

Many years ago a learned foreigner, the Marquis of Spineto, gave a course of lectures at Cambridge, on the discoveries of Messrs. Young and Champollion, which he afterwards published, and in which he has explained them at great length. To these lectures as the most authentic account or summary of those discoveries with which I am acquainted, I shall often refer.

Among the Western nations, in general, Egypt had the credit of being the parent of letters. This idea probably arose from the circumstance, that they were used in Egypt a considerable time before they arrived in Europe. Mon. Champollion thinks that he has reduced the number of the Hieroglyphical letters, in one system, to seventeen; and the Marquis of Spineto, in his lectures, says that he thinks that the Egyptian Alphabet in the time of the Pharoahs consisted of this number of letters.

These circumstances powerfully support the system of the sixteen letters advocated elsewhere.—After having enquired with care and attention into the discoveries believed to have

been made of the meaning and History of the Hieroglyphics of Egypt by Messrs. Young and Champollion, I have found nothing which satisfies me respecting either their great antiquity or their priority to the art of Alphabetic writing. I continue convinced that the knowledge of letters preceded the invention of Hieroglyphics.

But I see no reason whatever for maintaining that the same process should have taken place in the invention of them, both in the old and the new world.

I am convinced that the discoveries of Messrs. Young and Champollion are mere chimeras; that either they are deceivers, or that they have been deceived.

But before I proceed, I must beg my readers to bear in mind the proofs which exist that the Pyramids preceded the invention of Hieroglyphics.

It has been maintained, and is demanded by many of the learned to be admitted *as a postulate*, that in every country the first attempts towards writing consisted in a rude delineation of material or physical objects. Now this I cannot allow; and I call for proof of the assertion. I maintain that there is not only no evidence in its support, but am quite certain that there is much evidence to the contrary. Plato, Cicero, Pliny, Diodorus, and others, have been quoted to prove that the Egyptians were the inventors of letters; but all that they say when their whole text and context are considered, is that letters came from Egypt to the West, or that a certain Thoth, who has been clearly proved to be the Buddha of India, invented them. The very circumstance of Thoth of Buddha having invented them, proves them not to have been of Egyptian origin.

The idea that the Egyptians should invent and use the complicated system on their monuments, when they knew the more simple system now practised, has been turned into ridicule. But the same arguments apply against their continued use of the complicated system to the time of the Antonines as to their first adoption of them. If they did so

long use them the argument will prove that they had not the use of Alphabetic writing in the time of the Antonines.

I take up the argument and say it is proved by Messrs. Young and Co. that Hieroglyphics were in use in the times of the Roman Emperors: this, therefore, is clear proof that the Romans as well as the Egyptians were ignorant of the use of Alphabetic writing!

This is a fair and conclusive argument against Messrs. Young and Champollion. But seriously there appears to be no other way of accounting for the continuance of this system, if it did continue, to the time of the Romans than a wish for concealment from the vulgar. What else could induce them to continue this most complicated system, when they might have used the beautiful Greek letters well known and always common in Egypt after the time of Alexander? That the Hieroglyphics were used for concealment I shall show good reason, in addition to the support of historical evidence; but the opponents of this opinion can give no reason for theirs. In addition to the above, many rolls of Papyri, covered with letters, have been found inclosed in mummies, of which the cases are covered with Hieroglyphics.

It is said by a very able writer in the *Edinburgh Review*, who is considered the great advocate of the theory of Messrs. Young and Champollion, "That the Egyptian "inscriptions, executed so late as the reign of [illegible], "are read in the very same language as those of [illegible]. "Nor is this at all remarkable or extraordinary: for in the "East, languages LIKE EVERY THING ELSE, is immutable." Immutable in the East! Good God! immutable! Yet there are hundreds of different languages, hundreds of different sects, the highest refinement and skill in manufactures of all kinds, which must have been brought to perfection by degrees, great changes in Religions, and unceasing revolutions in Governments! But in the state they now are they must, forsooth, have been created thousands of years ago, for nothing changes in the East!

Every thing there is as it was originally created; all is immutable! This seems very extraordinary. No spoken language is known which has not greatly changed, except the sacred language of the Pentateuch and the sacred artificial language of the Hindoos, the Sanscrit—and even they have not been entirely exempt from the law to which every thing in this world, and probably in the creation, is subject. *Every constantly used language, like every thing else,* has changed and always will change, and that greatly in long periods; and one of the most suspicious circumstances relating to this subject is that the Hieroglyphics of the time attributed Sesostris, should be capable of being read into the Coptic of the time of Antoninus—the Coptic not being a sacred, but a commonly spoken language.

Notwithstanding the ingenuity displayed by Messrs. Young and Co., this simple fact seems to me to be so contrary to all experience and probability, as to cast discredit on their whole system at the very outset. It is quite impossible not to believe that the Coptic, admitted to have been the commonly spoken language of the country, (passing through the times of the Ethiopians, the Shepherd Kings, the Israelites, the Persians, the Greeks, in the whole two thousand years) must have so changed as to render it impracticable to read the Symbolic or Hieroglyphic writing of the Coptic language of Sesostris into the Coptic of Antoninus.

This opinion is fully confirmed by an observation of Dr. Young in one of his letters (1) "In the four or five "hundred years which elapsed between the date of the "inscription and the oldest Coptic books extant, the language "appears to have changed much more than those of Greece "and Italy have changed in two thousand years,"—again he says, "the Egyptian language must have varied considerably "in the time which elapsed between the publication of the "decree and the earliest Coptic works which we possess."

(1) Mus: Crit: Cambridge, No. VI. p. 172.

I think no one will deny that the Egyptian system, as explained by Messrs. Young and Champollion, is one of extreme complication; and for this reason, if they be right, among all the others which I shall give, it appears probable that it was a secret system.

This is nothing against their theories and agrees with mine, the reasoning on which I feel confident cannot be refuted.

If their theory be admitted, they seem to have succeeded in making out the names of some Kings; but it appears even with the above admission, which is made for the sake of argument, that, in *whole sentences*, from the great number of the Phonetic characters, their explanations cannot be depended on.

It has been satisfactorily proved that Egypt was not the original birth place of letters,—that is of science or learning; but that they came to her, as well as to Greece, from the East, and that, as they could not well come any other way, they probably came by way of Babylon. Then if she were not the inventress of letters, how else are we to account for the Hieroglyphics, except that they were a secret system?

The system of secrecy was in perfect keeping with the general practice of Priests and Philosophers all r world at that time. All the ancient authors telling us, that their secrets were concealed under of Hieroglyphics.

Respecting the change in the Coptic language, what has been stated above constitutes a very formidable objection; but there is one much more formidable in the fact that Strabo, one of the most respectable of the ancient Greek authors, believed their meaning to have been lost.

Strabo (2) expressly says that the Egyptians were then mere sacrificers without any knowledge of their ancient philosophy and religion.

(2) Lib: XVII.

Payne Knight, in his essay on Symbolical language, after making some observations on the above cited passage, gives a number of striking reasons to prove that the meaning of their Hieroglyphics was lost by the Egyptians in the time of Strabo, as well as that of their religion. Mr. Knight observes that "in Egypt probably AS IN OTHER COUNTRIES, zeal and knowledge existed in inverse proportions to one another." The observation is severe, but alas! too true. Diodorus Siculus may be ranked with Strabo.

It may be objected that Strabo and Diodorus do not say positively that the meaning of the Hieroglyphics was unknown. This is true; but it is quite certain that they were unknown to the former, and that he thought the meaning lost. Can it be believed that if these authors had known the meaning of them, and if they had contained accounts of Mythology and History, they would not have quoted them?

If they had been historical, they must in some measure have been mythological: and when Diodorus was professing to describe the Mythology, and censuring his predecessors for declining to describe it on account of its difficulty, it is impossible to believe he would not in some way have referred to them, as they were supposed to contain the History, if they really had contained it, these authors must have told us the particulars of it.

There are two things which appear irreconcileable—the plausible accounts of Messrs. Young and Champollion, and THE IGNORANCE OF THE HISTORIANS AT THE VERY TIME THAT THE ROMAN EMPERORS and the Ptolemies are alleged by Messrs. Young and Champollion to have been using them.

If the passage of Diodorus were taken by itself, it would certainly be against me; but when it is considered in connexion with the other circumstances, it will amount to nothing more than the idle boast of the Priests, unwilling to admit their ignorance to the inquisitive Greek; and it most clearly proves that he did not understand these letters said to be *applicable to the purposes of* common life.

But the following is the passage taken from Booth's Translation. Every one can judge for himself.

"But lest we should omit things which are ancient and "remarkable, it is fit that something should be said of the "Ethiopic characters, and of those which the Egyptians call "Hieroglyphics.

"The Ethiopic letters represent the shapes of divers "beasts, parts and members of men's bodies, and artificer's "tools and instruments. For by writing they do not express "any thing by composition of syllables, but by the sig- "nification of images and representations, the meaning is "engraven and fixed in the memory by use and exercise. "For sometimes they draw the shape of a kite, crocodile, or "serpent; sometimes the members of a man's body, as the "eye, the hand, the face, &c. The kite signifies all things "that are quickly dispatched; because this bird flies swifter "than almost any other. For reason presently applies it by "a suitable interpretation to every thing that is sudden and "quick, or of such a nature, as perfectly as if they had "been spoken. The crocodile is the emblem of malice; the "eye is the preserver of justice and the guard of the body. "Amongst the members of the body the right hand open "signifies plenty; the left with the fingers closed, preservation "and custody of men's estates.

"The same way of reasoning extends to
"of the body and the forms of tools and all
"for being that they diligently pry into the hidden "signification of every thing, and have their minds and "memories daily employed with continual exercise, they "exactly read and understand every thing couched within the "Hieroglyphics." (Lib: III. c. I).

The silence of the Marquis of Spineto respecting the passages of Strabo and Diodorus seems to shew a consciousness on his part that they contained nothing in his favor.

The Hieroglyphics apparently were never intended to be read except by those who received by tradition, the

explanation of the different symbols and figures. The priests having been murdered by Cambyses, the secret was lost.

(It was not the same with the Mexican Hieroglyphics; there was this important difference, that their traditionary meaning was not lost; for the Spaniards obtained and preserved it in Spanish and in Latin, although they murdered the priests.)

No doubt the traditionary knowledge of the Egyptians would form a great part of the learning of that day.

According to Mr. Champollion we have not only the names of the Ptolemies and their wives on the public documents, but we have the names of Roman Emperors long after the time of Strabo and Diodorus—and those names, in some instances, in such situations on them, that there is no room whatever to suspect that they have been engraved on old names erased, or on old buildings renewed. The fact of these names being found by Mr. Champollion's process, will of itself prove that his plan will enable him to make the Hieroglyphics speak just what he pleases.

If the names of the Ptolemies, Cleopatra, the Roman Emperors, &c., are now to be found on the buildings, &c., in the Hieroglyphics, it is very certain that in their time they must have been understood, and of course they could not have been lost in the time of Strabo and Diodorus. But upon this subject what says the very able writer and friend of the "discovery" in the *Edinburgh Review*. He shall speak for himself. "The fact undoubtedly is that the classical "writers supply us only with a few vague and general "notices, which but for recent discoveries, would be nearly "unintelligible: while they at once aggravate and apologise "for their ignorance, by asserting that, as Egypt was the "parent of Art and Science, so the Hieroglyphical inscrip-"tions on its public monuments contain a summary of the "most important Mysteries of Nature, and the most sublime "inventions of man, but that the interpretation of these "characters had been so studiously concealed by the priests "from the knowledge of the vulgar, and had indeed been so

"imperfectly understood even by themselves, that it was "soon wholly lost or forgotten." (1)

Nothing can be more true than the account of this learned Reviewer. But why afterwards deny that the Hieroglyphics were a sacred system? I willingly end the argument by saying let us substitute for sacred, the Reviewer's own word, concealed or SECRET. Nothing more is required.

It was for the sake of this SECRECY or concealment that they were invented; and were continued long, very long, after the invention of alphabetic writing, and by no other means can their continuance be accounted for.

How can any one read the extract above quoted from the Review, and not see, if it be true, that all the classical writers, many of them in the time, and in the confidence of the Masters of Egypt, the Roman Emperors, and consequently the Emperors themselves, initiated in the mysteries, believed the knowledge of the Hieroglyphics to be lost? A fact admitted even by the Reviewer. How is it possible to believe that they were all deceived?

If it were lost, it is pretty much the same as if it were concealed. How is this opinion of the classic writers to be reconciled with what the Reviewer says, that the Hieroglyphics *constituted a real written language applicable to the purposes of History and of common life*—and this written language unknown to such an enquirer as Strabo—a man professing to give the best information regarding them which he could collect! But I may be told that we have the authority of a father of the Church, Clemens Alexandrinus, who tells us what they were. Yes! indeed, and in such language that no two translators have yet been able to agree as to his meaning.

It seems that he had no clear idea, but merely expressed an opinion—in fact a suspicion of the nature of the system, properly called Hieroglyphical.

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(1) Edin: Rev: LXXX.

The following is a translation of the passage of Clemens (1) given by the Encyclopædia Britannica (2). "The pupils "who were instructed by the Egyptians first learned the order "and the arrangement of the Egyptian letters which is called "Epistolography, that is, the manner of writing letters; next "the sacred character which the sacred scribes employed; lastly "the Hieroglyphic character, one part of which is expressed "by the first element and is called *cyriologic*, that is, *capital*, "the other *symbolic*. Of the symbolic kind one part explains "properly by imitation; and the other is written tropically, "that is, by tropes and figures; and a third by certain "enigmatical expressions. Accordingly, when we intend to write "the word *sun* we describe a circle; and when the *moon*, the "figure of that planet appearing horned, conformable to the "appearance of that luminary after the change." From an attentive consideration of the above passage, it must be allowed that it conveys no reason whatever to believe, that the Hieroglyphics were understood in the time of Clemens either by him or by any one else. In reply to this it may be said—But we know that they were not lost in the time of the Ptolemies, because we have the Rosetta Stone in three languages. This appears at first sight a very fair and plausible argument: an argument very difficult to answer, and a fact very difficult to reconcile with the unanimous admission of the classical writers, that they were no longer known. For how is it possible to believe, that all these writers should be ignorant that in their own time it was the practice to write inscriptions on stones in Hieroglyphics accompanied by translations in the Coptic and Greek languages?

When they were inquiring into the meaning of the Hieroglyphics, why did they not go to the triple inscriptions for information?

When the Egyptians made the inscriptions in Greek and in Coptic, what could be the object also of using the secret letter?

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(1) Storm Lib: V.

(2) Art. Philology.

Was it to inform the priests ignorant of Coptic or Greek; or was it for fear these languages should be lost, and therefore they used the sacred character, that the valuable information should be preserved in it when the others were gone?

The Hieroglyphics were a system made complicated, as Mr. Champollion has described them, if they be so complicated, for the express purpose of preventing their discovery; and this also removes all the difficulties of their history, and renders every part of it consistent with historical accounts and with experience.

I pretend not to fix the year of the Jewish Exod; but that Exod appears to have actually occurred, and it seems that the Hieroglyphics were invented after it. The conquests of Joshua are I think DECISIVELY PROVED by a species of evidence which no philosopher can deny; not by the evidence of lying priests, but by circumstance and the testimony of unwilling witnesses; and this pretty well carries with it the Exod of Moses. From the Hieroglyphics *being* nowhere noticed in the Pentateuch, there arises at least a probability that they were unknown at the time when the Israelites left Egypt.

But even if they were known in the time of Moses, my principal argument is not affected thereby. I suppose the Pyramids were not inscribed with the names of their builders, because (notwithstanding the idle stories told by Herodotus) they were with their history unknown; that is, upon them are no Hieroglyphics. If there be upon buildings the names of Kings who lived thousands of years before Moses, this does not invalidate my argument. Nothing is more natural or more likely than that when the priests invented their system *to record their history*, they should inscribe it on their old buildings as well as the names of the Kings by whom they were believed to have been built.

Some foolish Scotchmen might at this time erect a monument to *John Knox* the bigot, the persecutor, the enemy of literature, the disgrace of their country, long after his

death; so the Egyptians might do to their worthies. On this supposition it is very natural that the history and names of Kings of the time of Sesostris should read into the Coptic of the time of the Ptolemies, as it is asserted that they do: and thus a considerable impediment to a belief in the reality of Mr. Champollion's system is removed, and I would with pleasure remove all the difficulties if it were in my power.

It seems probable that the Hieroglyphics were invented during the period embracing many hundreds of years which passed between the Exod of Moses and the conquest of Cambyses. If they were invented much before this time, they would not read into modern Coptic.

What I contend for exactly agrees with what Herodotus and Diodorus say, that there were two kinds of character, the ἱερα or sacred, and δημοτιχα or the popular. This also agrees with the authority of the Rosetta Stone, (if we allow it any credit) which makes mention of only two kinds of characters—the one the EUCHORIAL (εγχωρια γραμματα) or characters of the country, evidently identical with the demotic characters of Herodotus and Diodorus; and the other SACRED (ἱερα.)

Mr. Salt has observed that there is not the trace (in Hieroglyphics I suppose he means) of any monument remaining throughout Egypt and Nubia, of earlier date than Rameses Thothmosis, who, he says, the best chronologists agree was nearly contemporary with Moses.

If Mr. Salt be right in this, I need not point out how much it tends to confirm my hypothesis. It is said by the Marquis of Spineto that the names of the later Kings of Egypt and Emperors of Rome are found on the monuments of the earliest periods; and that they were so inscribed by these Kings or Emperors in order to obtain for themselves the honor of having erected them; that the names of all the Roman Emperors from Augustus to Antoninus Ries, except Galba, Otho and Vitellius, are found on several of them both in Egypt and Rome; that the several obelisks

now existing at Rome, such as the obelisks of the Barbarini, the Albani, the Borgian and the Pamphilian, and a part of the public buildings at Philoe, and the Temples of Esne and Dendera are covered with legends, containing the names and titles of Hadrian Titus, Tiberius, Nero, Claudius, in short of almost all the Roman Emperors down to the fourth century, the whole written in Phonetic Hieroglyphics.

Now this seems monstrously absurd in the case of the obelisks brought to Rome, because they were brought as antiquarian curiosities, as a species of triumphal monument of conquests of the Romans over the Egyptians. It would have been even more absurd for the Romans to insert their names on the obelisks than for Mr. Banks to have engraved his on the obelisks which he brought from Philoe. This seems to me to strike a deadly blow at the whole system.

Mr. Salt at page 31 of his essay, has given an account of an old name which, in his opinion, has been erased and a modern Ptolemy inserted in its place, but, from bad workmanship, in one instance discoverable. If a modern fraud have been executed, this must have been a part of it, and was evidently necessary. (1) But notwithstanding the opinion of Mr. Salt whose zeal may have blinded his judgment, there is no satisfactory proof that the letters of this name are of more recent workmanship than the others on the same edifices; therefore I am warranted in saying that there is no foundation for such an assertion. Besides if they be so, they are probably modern frauds. I do not recollect any thing in History equal to this foolish vanity of the Ptolemies and Cæsars—the gratification of a vanity which must have rendered them contemptible in the highest degree to their subjects, who could surely never pass one of these

(1) From Mr. Salt's essay, (p. 25) it appears that the name of the King who erected the obelisk now standing at Matarea was Misarte. Pliny says Mistres, and Kircher, from a Vatican M.S. Mitres. This seems to connect it with the Persian Mithra, the name of that God taken by the person who erected it. The Indian and Egyptian practice of Kings calling themselves by the names of Gods seems to render all ancient History doubtful.

inscriptions in this real *written language applicable to the purposes of ordinary life* without a smile of contempt—even though it were the gratification of such a vanity by Marcus Aurelius or Trajan. I hope these gentlemen do not judge of such men as Trajan and Antoninus by themselves!

Sir William Drummond has made the following very ingenious observations on this subject. "The Greeks were "no doubt curious to know all the secrets of the Hieroglyphics: and the priests of Egypt were not willing to acknowledge to their masters that they had lost the keys to "those mysterious symbols. It is very possible that they "may have been acquainted with the meaning of the Kuriologic Hieroglyphics, and may also have retained the knowledge of the epistolary character; but of the tropical and "enigmatical and allegorical signs and symbols, I cannot "easily believe that they knew the meaning. And it may "be presumed that they often imposed on the easy credulity "of the Greeks. They chose symbols to represent their new "Monarchs and their Queens: they enclosed between lines, "or placed in circular, quadrangular, or oval frames, the "emblems of their new divinities: and Ptolemies and Berenice admitted to the honors of apotheosis, beheld their "Hieroglyphics placed side by side, and perhaps sometimes "in the room of those of Isis and Osiris. Song and adulatory inscriptions recorded the titles and the virtues of "the Ptolemies; and these gods, as they were styled, promulgated their decrees not only in the Egyptian and Greek "characters, but in Hieroglyphics, symbolical and tropical. "But it is difficult to acquit the Egyptians of fraud on "these occasions; nor is it easy to avoid suspecting the "Greeks of sometimes lending themselves to the impostures "practised by their flatterers." (1)

But to return to the triple inscription, or inscriptions, for two more were found by the French savans, I ask why Clemens, living at Alexandria, did not go to them to remove

(1) Drummond on Zodiac p. 23.

his ignorance. Why Strabo did not apply to them? To these writers there could have been no difficulty in reading the Greek; which even the best of our Greek scholars cannot now understand, and by going to the triple inscriptions they would have found all their difficulties removed in a moment. I am not ignorant of the frauds of the infamous Fourmosh exposed by the Earl of Aberdeen. I am not ignorant of the character of the Parian marbles. I have heard of Annius of Viterbo, and of Mr. Bonelli's dispute with Payne Knight, and the Cameo in the Museum; and I must freely declare that the triple inscriptions appear to be ingenious forgeries; that the name of a king ill executed, discovered on a monument by Mr. Salt, has been placed there for the purpose of being discovered, and that the deed described in the *Edinburgh Review*, has been forged, and the counterpart placed purposely to be discovered—as antiques are placed every day in the ruins of Pompeii to be discovered by visitors; they are all parts of a great lie. I may be told of the difficulty of executing so great a fraud, and that Dr. Young and Champollion must have been in a league. Without difficulty there could be no probability of a successful deceit. Are we not deceived with copies fom Raphael, with Etruscan vases from Staffordshire, by Bonellis with Cameos, and with manuscripts every day? The difficulty is no objection, it has been so often overcome.

I desire an answer to the question, why the enquiring authors, Clemens and Strabo, did not inform themselves of the triple inscriptions? The following curious account was published in 1830.

"At the last meeting of the London Medico Botanical "Society, Professor Houlton mentioned the following extra- "ordinary instance of the protraction of vegetable life. A "bulbous root which had been found in the hand of an "Egyptian mummy, in which situation it had probably re- "mained for two thousand years, germinated on being exposed "to the atmosphere, though when discovered it was apparent- "ly in a state of perfect dryness. The root was subsequently

"put into the ground where it grew with readiness and "vigor."

This seems to shew us pretty clearly that what has been long suspected is true, that the alleged mummies are manufactured in Egypt every day. The onion in the hand of the mummy forms a good match for the Rosetta Stone!

But one damning fact creeps out very unwillingly from the Marquis of Spineto. A reward was offered by one of the first of the Cæsars to him who should give a proper interpretation of the inscription on the obelisk which had been carried to Rome. This single fact overthrows the whole system.

It is quite impossible to believe that the Hieroglyphics should have been in common use for inscribing on these obelisks, &c., the names of the Roman Emperors and other matters, (*a real written language applicable to the purposes of History and of common life* as has been maintained), and yet that the Roman Emperor and his ministers should have occasion to offer a reward to discover their meaning.

It is an admitted fact that the Romans inscribed Hieroglyphics on some modern obelisks in Rome to make them imitate the ancient Egyptian.

If this be so, it is totally incredible that they should erase the real names from the real Egyptian obelisks in that city, to insert their own, and thus make them appear to be modern.

It appears to me that the fact of the ignorance of the Greek authors is of itself a presumptive proof that the trilinquan stones are modern fabrications. Their existence is totally incompatible with the admitted ignorance of Strabo, of Diodorus Siculus, and of the inquisitive Clemens Alexandrinus the Egyptian.

A careful attention to the history of the world for the last eighteen hundred years shews that priests of all religions have practised fraud to forward their objects; and that with a few exceptions in the first centuries of Christianity,

when they avowed that it was meritorious to practise, they have solemnly declared their innocence, while their guilt has been clear. The consideration of these circumstances must be the excuse for the apparent illiberality; but whenever a Bourbon, the pupil, the portégé of the Jesuits, protects a man, that man is to be suspected.

It is not to be forgotten that the priests in every age have protected, as ours do now protect, impostures, and that in every age numerous examples of pious frauds occur. The Edinburgh Reviewer when speaking of the deeds and counterparts says he suspects "the age of magic is not over." But, though the age of magic be pretty nearly passed, fraud seldom throve better than now.

These considerations suffice to destroy all faith in the discovery of the Rosetta Stone, &c. It is impossible to stoop to the belief that the later Princes, the Trajans, the Antonines, &c., would debase themselves by so despicable and unavailing a fraud; that they would with their eyes open, expose themselves to the ridicule of all mankind. But the evidence of the deeds and counterparts exhibited seems conclusive against me.

Then what is to be made of these inconsistencies. When I consider the respectable characters of Messrs. Young and Champollion I cannot believe them capable of practising a fraud: but it is evident that they have been partly deceived and that they partly deceive themselves—and that in consequence of their mode of proceeding, and of the great number of Phonetic forms for one letter, they are able to make the Hieroglyphics speak whatever they may fancy.

Whether the French savans were the inventors or the dupes of the fraudulent Rosetta Stone cannot be known; but it is far more credible that the priests have been at their old game, than that Strabo, Diodorus, and Clemens, and the Roman Emperors offering rewards, could all have been ignorant of the state of the simple question, whether Hieroglyphics were in common use in their time or not.

No doubt to charge the savans of France with having caused the Rosetta Stone to be made for fraudulent purposes appears to be very hardy; but this I must do.

Dr. Young did not begin his researches till after the finding of the Rosetta Stone; they in a great measure depend on it—are founded upon it; he in fact had nothing to do with it but simply believed what we have been told respecting it by the French in Egypt, who made such a terrible outcry for the loss of it.

If they hid the stone for the purpose of having it found, they performed their parts, as indeed they generally do every part which they undertake, exceedingly well. He must know very little of the French character who finds a difficulty in believing that such of them as were likely to undertake an adventure of this kind would be wanting in talent to carry it into effect.

And as to the other stones, having on them inscriptions similar to those of the Rosetta Stone, those who were capable of making one, were capable of making the others, and also of placing them where they, or still better the English, would find them.

The size and nature of these stones precludes the idea, that they were intended to be kept, or in fact were in ancient times kept secret. Then I ask again how came Clemens the Egyptian—the Alexandrian, or Strabo, or Diodorus Siculus the antiquarian, when they were inquiring into and regretting the loss of the meaning of the Hieroglyphics, not to go to these stones and remove all their difficulties at once? The Greek, at that day, could not only not form a difficulty, as at present, but it must have instantly removed every difficulty, and this is the strong point on which the charge of fraud is grounded. Let the fact be accounted for. How came they not to go to these *common* triple inscriptions scattered about the country in different places, for a solution of their difficulties, and an explanation of all the ancient mythologies or histories?

The very great ingenuity required to give these stones the appearance of antiquity seems no objection when we consider the character of the French nation, and the perfection to which the art of simulating the works of ancient masters, in the arts of painting and sculpture has been carried—and the manufacture of Etruscan vases, the forgeries of the works of Berosus by Ennius, of the manuscripts of Shakespere by Ireland, and all the various well known forgeries of ancient inscriptions on stones, &c., &c., &c.

It is well known that articles are constantly buried at Pompeii in particular places where visitors of eminence are allowed to search.

In an essay in the *Foreign Quarterly Review*, No. VIII, (published by Tentsel and Wurtz) the writer maintains that he has convicted Messrs. Champollion and Talier of Aix, jointly of a gross fraud.

I do not see how they are to defend themselves, and if the Reviewer be right no man of common sense will ever pay the slightest attention to any thing which Messrs. Champollion and Co. may say in future.

I may here safely drop the subject.

The Marquis of Spineto says the Hebrew translations of many of the consecrated rolls of Papyrus are to be found in the Bible. This coming in the manner it does, tends to create doubt; but for reasons of the nature of which the Marquis had not the slightest suspicion, it seems probable that much which is recorded in the Old Testament, may be recorded also on the monuments of Egypt.

G. Higgins.

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